MONTHLY

Regd. No. L 7675

Tahrik-i-jadid

Rabwah

NUBAWWAT, 1358 H.S.—November, 1979

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Editor :
Nur-ud-Din Muneer
M.A.

EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES

Annual Subscription : Pakistan 5.00

Other parts of the world : Rs. 5.00 Plus Air or surface mail postage

Write to : Managing Editor, Tahrik-i-Jadid, Rabwah, Pakistan.

Printed by **: Malik Basharat Ahmad at the Nusrat Art Press, Rabwah.**

Published by **: Abdul Latif Khan for Tahrik-i-Jadid,**
Anjuman Ahmadiyya Pakistan, Rabwah.

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Dr. Abdus Salam 1979 Nobel Laureate (Centre)

with Dr. Muhammad Abdul Hadi Chiucci, an Italian Ahmadi Muslim and translator of the Holy Quran, into Espranto language and Mr. Masud Ahmad Jhelumi, Ahmadiyya Missionary at the International Centre of Theoretical Physics, Trieste (Italy) founded by the former.

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

Vol. XV—No. 11

November, 1979

Editor

NUR-UD-DIN MUNEER M.A

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GOD IN ISLAM

By

Hazrat Mirza Bashir Ahmad M.A.
(May God be pleased with him)

(Continued from last issue)

My young friends! Take it from me that the progress of science only teaches that there is more and more to know, more and more to learn about the things of this world and about the laws which regulate the properties of things and their mutual relations. More and more details and more and more wisdom lie undisclosed. Also, the universe as a whole is a system in which part is linked with part, and in which parts keep influencing one another in wondrous ways. Science also teaches there is use for everything in the world. Nothing is useless or superfluous. Everything within its limits, and in accordance with its laws goes on functioning and serving. If this is what science teaches, then the discoveries of science are on our side, on the side of those who believe in God. The discoveries of science lend no rational or logical support to unbelief in God. On the contrary, these discoveries demonstrate more and more the wisdom and creativity of one God.

At the same time, it is worth pointing out that this aspect of the wisdom and creativity of God has already been projected, by God Himself. Thus in the Holy Quran:

Have they not observed, bowing in humility before Allah, that the

shadows of everything which Allah has created shift from the right and from the left, and they are being humbled? And whatever is in the heavens and whatever creature is in the earth, submits humbly to Allah. (16:49-50)

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And We created not the heaven and the earth and all that is between the two in sport. (21:17)

This is the broad picture details of which are being filled by science. The heavens and the earth and the creatures between them submit to one sovereign law. To know how it all goes on—which is the business of science, of Western science today-should make no difference to our belief in God. Let us know ever so much more. We should not feel disturbed. Increase in knowledge of 'the heavens and the earth and of what is between them', can only deepen our conviction about the Supreme Creator. He created this universe in accordance with a law full of wisdom and meaning. No wonder Western thinkers themselves become persuaded. A good proportion among them come to believe. Discoveries of science are used by them not in the interest of unbelief but in the interest of belief. Therefore, my young friends, don't be over-impressed by science and the discoveries of Science. The discoveres serve the cause of Truth which is One. They reveal and project the creative powers of the All-Wise God. Men at large come to know, and have their thinking minds satisfied on the point that 'whatever is in the heavens and the earth'—to use the idiom of the Quran—is for the use of man. No wonder, the Holy Quran declared 1,300 years ago:

He it is Who created for you all that is in the earth. (2:30)

And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all this is from Him. In that, surely are signs for a people who reflect. (45:14)

But woe to man! Things which his master and creator had created for him to reflect on, and to put to use for his advance, he has turned into stumbling blocks in the way of his progress.

'Woe unto man! How ungrateful he is? (80:18)

It is important to remember that science as science is not interested in the question whether God exists or not. A strict scientist minding his own business, will not involve himself in this question. Science-ordinary natural science—is concerned with matter or things made of matter. Science tries to steer clear of metaphysics and metaphysical issues. It is

also the case that science is not concerned with making negative statements 'Such and such a thing does not exist'—is not the sort of statement science is interested in. It is interested in the positive properties of natural objects. No science, and no scientist will, therefore, assert that God does not exist. It would not be a relevant matter for science. Questions about the world as a whole, how it came about? how did life begin? and so on, are valid questions for science. Discussing these questions they can assume that the world has always been there, that the entire universe has come into being through a potentiality and a law of its own, the law taking its own course. They may also further assume that, therefore, there is no God. But strictly the subject is outside their purview.

There is another unfortunate confusion present in the minds of ordinary men. They make no distinction between the theories—tentative explanations—of science and the proved expermental facts of science. And yet, as everybody knows statements of science are of three kinds:

(i) Theories of science;

(ii) Tentative experimental observations;

(iii) Proved and confirmed facts.

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The three kinds of statements have each a different kind of status, a different degree of certainty in terms of knowledge. To treat them alike as pronouncements of science is a dangerous mistake. Many are there who commit this mistake. Theoretical speculations, experimental observations still in the process of confirmation, are treated as confirmed truths. This is not what may be called the rational pursuit of truth. This is to give scientists an authoritarian status which they do not have and which they do not claim. Confirmed pronouncements of science are observations confirmed by repeated experiments, performed by different experimenters, and proved by practical checks on cause and effects. Other pronouncements by scientists have to be treated very tentatively, and with great circumspection. For, they are as much liable to error as the pronouncements of others who rely on ordinary judgment and ordinary observation. The difference between proved and unproved pronouncements is ignored by the common man. Experiments in progress have their interest and importance but no claim to acceptance, until they have passed all the tests—What passes for science in popular estimation is many things. It is God and limited observations coupled with a lot of speculative theorising. The two are very different and should be treated as such. Science stands for light and

truth. It need not promote ignorance and error.

When a discovery of science—after due tests and checks—is made public, scientists in general begin to build all sorts of theories to explain it. A spate of theories is the result. Ordinary people lump observations and theories together, making little or no distinction between the two. Unconfirmed hypothesis and ideas because they come from so-called scientist, are treated as gospel truth. This habit unfortunately is more common in our part of the world than elsewhere. In the West people are more careful and don't mix up theoretical speculations with well-attested experimentally observed facts. The ordinary man among us is unduly impressed by everything that passes for science.

Science has made no discovery which has since been properly attested and proved by further experiments and which entails any difficulty for belief in God. If there was any difficulty, it could have been put forward. Scientific discoveries confirmed by experiments and practical applications become the common property of all. They become universally agreed and accepted. Disagreements range only over alleged scientific observations which have still to be confirmed by experimental and practical tests; or, over the speculations and theories invented to explain facts. On the question of God scientists will be found to differ from one another. Why should this be so, when disagreement in science is always short-lived. Scientists know how to resolve disagreements. It follows that no well-attested scientific discovery is inimical to belief in God. If this were not the case, scientists would not have differed on the question of God.

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Question may be asked: what would the believers' attitude be, if some time in the future proof is forth-coming that this world and all that it contains came into existence by itself...This is a purely hypothetical question. Mere fantasy. If such a question must be raised, then our answer is simple and straight. It is that our commitment is to truth, to proved truth. We cannot refuse to follow truth. Our Holy Prophet (on whom be peace) is taught by God to proclaim to the Christians:

> God has no son. To think of such a thing is so false, so abnoxious, it is possible the heavens and the earth become rent asunder. But if it is proved God does have a son, then I promise I will be the first to worship him.

In short we live for truth, we will be found always on the side of

truth. So our hypothetical answer to this hypothetical question is—We'll be with the truth, whatever it is. But the truth is, it is impossible to prove anything that will put the existence of God in doubt. Two contradictory positions cannot both be proved. This does not happen anywhere, not in science, nor in human thought in general. Does a magnet attract, and at the same time, and under the same conditions, does not attract other pieces of iron? If this happens, one of the two happenings will have to be rejected as illusion. So our position is this: If it is ever alleged to be proved that this world and all things in it have ever existed by themselves, we will not reject belief in God which we have found to be valid and true according to all rational criteria, valid for thought, valid for experience, and valid from all time. In such a case we will examine the alleged proof carefully, sure to find some fault in it.

Think and make sure why confirmed discoveries of science inspire conviction. It is because they are proved not only by rational arguments, but also by repeated experiment and experience. Chance of error then disappears, unless some of our observations have been at fault. The method of science is the best method to arrive at truth. Only let us remember that the existence of God is proved in the same way, partly by logical argument, partly by experiment and experience. Only, the experiment and experience which support belief in the existence of God are in quality and quantity—of a much higher order. Logical argument in the matter of God, makes it possible and probable that God exists. But conviction and certainty that He does exist comes only by experience. Of this experience God Himself provides the means. Thus we read in the Holy Quran:

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Eyes cannot reach Him but He reaches the eyes. (6 : 104)

Eloquent language this. We are told logical argument cannot make us aware of the Presence of God. Therefore, God Himself arranges that we should have experience which makes us aware of His Presence. This awareness we owe to communications—speech divine—vouchsafed by God to His pious servants. God's communications, His speech, that is to say, is replete with signs. A fruit-bearing tree is laden with fruit, when the fruit-bearing season comes. After tasting the fruit, nobody can deny the existence of the tree. So after receiving and enjoying a communication from God, nobody can deny the living Presence of God.

(*To be continued*)

THE HOLY PROPHET

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Themost Influential single figure in human History

"I feel Muhammad (peace be upon him) is the most influential single figure in human history".

These are the remarks of Mr. Michael H. Hart who has published a book last year from New York U.S.A., under the title, "The 100—A Ranking of the most influential persons in History". In this book the author has rated the 100 personalities according to their extent of influence over the history of mankind. In his book include leading political leaders Scientists, Generals, Philosophers and Religious leaders. Author who is a Christian, has put Christ at 3rd position and second Caliph of Muhammad (peace be upon him) Hazrat Umar Ibn-e-Khatab at the 51st position. Among the leading figures Great Chines leader Mao Tse Tung is at 20th position, Moses at 16th, Buddha 4th, Karl Marx at 11th, Lenin at 15th, Genghis Khan at 21st, and Alexander the great is at 33rd position. While second to Prophet Muhammad (peace be upon him) is great Scientist Isaac Newton.

In his premise author describes the criteria of formulating this list. He says that he selects the person who had influenced the history and individuals more. Author says he is concerned with pessonal influence and achievements as its result. If there is a great event but not came into being due to single figure ; then an event of comparatively lesser instance would be described in this book provided it should be the result of a single person's influence. Author says, Muhammad (peace be upon him) is a striking example of this principle—as the development of Christianity was almost equally shared by Jesus and St. Paul. But the development of Islam is only single land mark of Muhammad (peace be upon him).

The author had advanced his idea with strong arguments and clearly shows that Muhammad (peace be upon him) was much more influential than Jesus.

He says,

"Since there are roughly twice as many Christians as Muslims

in the world, it may initially seem strange that Muhammad (peace be upon him) has been ranked higher than Jesus. There are two principal reasons for that decision. First, Muhammad (peace be upon him) played a far more important role in the development of Islam than Jesus did in the development of Christianity. Although Jesus was responsible for the main ethical and moral percepts of Christianity (insofar as these differed from Judaism), St. Paul was the main developer of Christian theology, its principal proselytizer, and the author of a large portion of the New Testament.

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Muhammad (peace be upon him), however, was responsible for both the theology of Islam and its main ethical and moral principles. In addition, he played the key role in proselytizing the new faith, and in establishing the religious practices of Islam.

Further more, Muhammad (peace be upon him) (unlike Jesus) was a secular as well as a religious leader. In fact as the driving force behind the Arab conquest, he may well rank as the most influential political leader of all time.

Of many important historical events, one might say that they were inevitable and would have occured even without the particular political leader who guided them. For example, the South American colonies would probably have won their independence from Spain even if Simon Bolivar had never lived. But this cannot be said of the Arab conquests. Nothing similar had occured before Muhammad (peace be upon him), and there is no reason to believe that the conquests would have been achieved without him. The only comparable conquests in human history are those of the Mongols in the thirteenth century, which were primarily due to the influence of Genghis Khan. These conquests, however, though more extensive than those of the Arabs, did not prove permanent, and today the only areas occupied by the Mongols are those that they held prior to the time of Genghis Khan.

It is far different with the conquests of Arabs, From Iraq to Morocco, there extends a whole chain of Arab nations united not merely by their faith in Islam, but also by their Arabic language, history, and culture. The centrality of the Quran in the Muslim religion and the fact that it is written in Arabic have probably prevented the Arab language from breaking up into mutually unintelligible dialects, which might otherwise have occured in the intervening thirteen centuries. Differences and

divisions between these Arab states exist, of course, and they are considerable, but the partial disunity should not blind us to the important elements of unity that have coutinued to exist.

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We see, then, that the Arabs conquests of the seventh century have continued to play an important role in human history, down to the present day. It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad (peace pe upon him) to be considered the most influential single figure in human history."

The author says "My choice of Muhammad (peace be upon him) to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was superemely successful on both the religious and secular levels.

(Yousuf Sohail)

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2nd Annual Ahmadiyya Conference in the Republic of Benin

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(Report by : Olayiwola Jegede)

The two-day Second Annual Conference of Ahmadiyya Muslim Mission in the Republic of Benin was held in Port Novo on 8th and 9th September, 1979. The three-session Conference was declared open by the Amir and Missionary Incharge Ahmadiyya Muslim Mission in the Republics of Nigeria, Benin and Niger, Maulana M. A. Shahid, who also chaired the first session.

The occasion commenced with recitation from the Holy Quran by Alhaji S.D.A. Ahmad from Ibadan, Nigeria, while a poem written by Hazrat Mirza Ghulam Ahmad (A.S) the Promised Messiah and Imam Mahdi in praise of the Holy Prophet Muhammad (S. A. W.) was chanted by Alfa A. G. Daramola of Calabar. Following this, was the hoisting of the National Flag of the Republic of Benin and Ahmadiyya Jamaat. This was jointly performed by the Amir, Alhaji A. A. Abiola, Alhaj Bisiriou Radji, the Presidents of the Ahmadiyya Missions in Nigeria and Benin respectively.

In his opening address the Amir expressed gratitude to Almighty Allah for sparing our lives and granting us the opportunity to stage the second annual conference since the first was held in August, 1975. He declared that the inability to hold the conference since then, was due to prevailing internal circumstances in the Republic. He praised the members for their co-operation which gave him the chance for organising the conference.

After the introductory speech he led the delegates in prayer for the success of the conference and peace and stability for the government of the Republic. The conference grew multinational as the medium of expression was English, French and Yoruba. Speakers before the session ended were Alhaji S. D. A. Ahmad who spoke on Yajuj and Majuj (Dajjal), Bro. Salahudeen from Ibadan while Alhaj Latif Sounmanou launched the Mission's new publications in French. The second session resumed after Magrib and Isha prayers with Alhadji Bisiriou Radji as Chairman. There were interesting talks on "My visit to Rabwah and Qadian", the 'Shroud of Jesus" and "Steadfastness in Islam" by Alhaji M. Shoyinka from Ilaro, Bros.

Jegede and Yahya Abdul Salaam.

The third session resumed on Sunday with congregational Tahajjud prayers, led by Alfa M.A. Salman. After the *Fajr* Prayers, Amir answered many questions posed by the members about the institution of Khilafat and the work of reformation. The session witnessed a series of lectures by Bro. Zikrullah Daoude who spoke in French about the prophecies of the Promised Messiah, Dr. Moshood Fashola from the University of Lagos who spoke on the significance of the end of the 14th Century of the Islamic era and Dr. Nizamuddeen Boodhun of Ahmadiyya Clinic, Apapa, Nigeria, who spoke in French on Ahmadiyyat, the revival of Islam. There was a spontaneous donation made towards the completion of the Mission House. He thanked the members who came from distant Missions in Nigeria to grace the occasion and make it a huge success. The closing session was addressed by the President of the Jamaat in Nigeria Alhaji A.A. Abiola and President of the Jamaat in Benin Alhaji Bisiriou Radji. Alhaji A.B.I. Kukoyi, Zaaeme-Ala, Ansarullah Nigeria also addressed the audience. Lastly, the Amir urged the members of the Ahmadiyya Jamaat to rededicate their efforts and to remember the government of Benin in their prayers. He led the closing prayers to end the occasion which was attended by more than two hundred delegates.

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Sahibzada Mirza Mubarak Ahmad Sahib Back in Rabwah

Sahibzada Mirza Mubarak Ahmad Sahib, Vakilut Tabshir and Vakilul Aala Tahrik-i-Jadid has resumed his duty on November 17th, 1979. He returned to Headquarters early this month after about six months leave abroad.

Sahibzada Sahib along with Begum Sahiba visited Europe and America mainly for the purpose of medical treatment and convalescence.

Sahbibzada Sahib, though on the personal visit, spent most of his time meeting Ahmadis living in different countries of Europe and in United States. Towards the end of his tour, he had to undergo a surgical treatment in London. By the grace of Allah he is fully recovered to take up his stupendous job assigned to him by Hazrat Khalifatul Mâsih III, may Allah help him.

Physics Nobel Prize

World renowned Scientist, a devout Ahmadi Muslim, Prof. Dr. Abdus Salam won 1979 Prize for Physics.

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It was announced in Stockholm on October the 15th, 1979 that the Royal Swedish Academy of Sciences has awarded the 800,000. Kroner (19,000.00 U.S. dollars) prize to Professors Sheldon Glashow and Yoeven Weinberg of the United States, and Prof. Abdus Salam of Pakistan.

First news reports said that Prof. Salam thrilled and overwhelmed at the news straight away rushed to Fazal Mosque in Putney for thanksgiving.

Among hundereds of messages that poured into the London house of Dr. Salam were from Pakistan's President, Gen. Mohammad Ziaul Haque, Saudi prince Mohammad bin Faisal, Head of the Islamic Banking Movement and Mr. Ibrahim Al-Muntisar, Secretary General of People's Committee of Al-Fateh University, Tripoli (Libya)

President Muhammad Zia-ul-Haque said :

> "It is a matter of great pride and happiness for me that you have won the 1979 Nobel prize for Physics. It speaks of your relentless research and enviable scholarship in the field of theoretical physics. Please accept heartiest congratulations from me and the people of Pakistan on this distinction. You have certainly added a new lustre to the glory of Pakistan."

In his message Prince Mohammad bin Faisal described Prof. Salam's achievement as source of pleasure for the Muslim world and prayed for his continued successes in the field of Science. Inviting Prof. Salam to visit Libya, Mr. Ibrahim Al-Muntisor said that he and his conntrymen shared the joy. Muslim world over felt the distinction Prof. Salam has gained for them.

The Pakistan news media paid rich tributes to Prof. Dr. Abdus Salam. The Pakistan envoy in London held a reception at his residence

to honour him. Among the celebrities present were Prof. S. Tung, the 1976 Nobel Prize winner for Physics. Mr. Salam Azzam, Secretary-General of Islam Council for Europe and the Envoys of Sweden, Poland, Syria and Kuwait.

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By the grace of Allah, Prof. Abdus Salam is the first Muslim and also the first Pakistani to win this world's most cherished award. Prof. Abdus Salam received the prize for his discovery of a common force binding the entire Universe, a field which even baffled Prof. Albert Einstein. The award was for the scientist's contribution towards unifying the weak and electro—magnetic in atoms. Einstein struggled for 30 years to find a common basis for the four so far obvious forces of nature.

"The contributihn for which this year's Nobel prize in Physics was awarded have been of great importance for the development of particles physics in this decade", the Academy said in its statement.

Hazrat Khalifatul Masih III Greets Dr. Abdus Salam

Rabwah October 24, Hazrat Ameerul Momeneen Khalifatul Masih III, in a congratulatory telegram to Dr. Abdus Salam said, "God be praised. Heartiest congratulations on my behalf and on behalf of Jamaat. Ahmadis and all Pakistanis are proud of you. It is matter of great pride for Ahmadis that the first Muslim Scientist and First Pakistani to receive Nobel prize is an Ahmadi. May God bestow greater honour in future. God be with you.

Prof. Salam is Professor of Theoretical Physics at the Imperial College of Science and Technology of the University of London. He is also Director of the International Centre for Theoretical Physics at Triesti, Italy, and serves as Chairman of the United Nations Advisory Committee. He has been President Ayyub's Advisor for Science and Technology and framed Pakistan's science policy. He was also Chairman of Pakistan Atomic Energy Commission for some years.

The 53 years old Prof. Salam is a world authority on the Theoretical

physics and has been teaching the subject at various universities and institutions of repute in different parts of the world. He also holds membership of the world's renowned Academics and Associations of Sciences, which consider it their singular honour to adorn their membership lists with his name.

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Prof. Salam has only Pakistan Nationality

A report by Yehia Syed published in daily DAWN, Karachi on November 4th, 1979.

London, Nov. 3: The first Pakistani Nobel laureate Prof. Abdus Salam, has only Pakistan Nationality and he still travels on Pakistani passport, as he does not possess dual nationality—British and Pakistani—like most Pakistanis living in the U.K.

Dr. Salam disclosed this while talking to DAWN at a reception given in his honour by Pakistan's Ambassador, Brig (Retd) Fazlur Rahman Khan, at his residence on Eid-Ul-Adha.

"I have three passports Prof. Salam said one a pakistani diplomatic another an ordinary Pakistani and the third a UN passport because I am the Chairman of the UN Advisory Committee.

He told me that as Director of the International Centre for Theoretical Physics at Trieste, he has to travel to many countries where visa is needed by a Pakistani national, which takes lots of time. Even then he never took up the dual nationality which would have saved him all the visa botherations travelling on a British passport.

Even Chaudhri Zafrullah Khan advised me to take out dual nationality to avoid getting visas, Prof. Salam told me but I resisted this, only because I wanted to be only a Pakistani national when an honour like the Nobel Prize came my way and not share it with any other country.

When Prof. Salam's British collegues complained that no where in his interviews, he have after getting the Nobel Prize, he mentioned Britain, It came as a surprise to them to know that I was not a Baitish national in spite of the dual nationality facility and in spite of my long stay in Britain, said Prof. Salam.

Prof. Salam told me that before he was born his father dreamt asked in his dream to call his son Abdus Salam slave of peace and was told that his son would achieve great honours in his life.

In 1968 when Prof. Salam got atom peace prize his father who has since passed away, wrote to him recalling that dream and said he was convinced that Salam would get the Nobel Prize as well.

Rabwah Diary

1. Inaugural Address on the Occasion of 35th Annual Ijtema of Majlis Khuddamul Ahmadiyya

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Khalifatul Masih said that it is the duty of every Ahmadi, men, women and children to see that every body enjoys unhindered the basic rights enjoined by Islam. He advised them neither to infringe upon the rights of others nor allow others to do so. If this is ensured the world would be a paradise.

Khalifatul Masih said this on the opening ceremony of the 35th Annual Gathering of the Khuddams on 19th October, 1979. This year 689 Majalis were represented compared to 558 of the last year. Beside Khuddams of Rabwah 3345 members attended while last year's figures were only 2902. He expressed satisfaction over the increase in the numbers of Khuddams attending the annual gathering but at the same time expressed his conviction that the attendance could increase further with a little more effort.

Continuing his address Khalifatul Masih explained the rights established by the Shariah. Every Islamic Injunction is for the good of humanity. It benefits one and at the same time safeguards the rights of others too. Every prohibition while benefitting the individual shuts the door of injustice to others. This is the essence of Islamic teachings. This is the reason why the Ummat has been called the best by God. It establishes a society which safeguards the rights of all and sundry. The world for the first time witnessed in the law brought by the Holy Prophet (peace and blessings of Allah be on him) the establishment of a society where the rights of all were safeguarded. As his advent was for the entire mankind and for all times his law too encompasses the entire mankind and all its spheres.

He emphasised on the importance of not only respecting the rights of others but also to see that no one infringes upon them in any way. The restraints cover all monetary transactions; on the borrower and the lender. It is the duty of all Ahmadis to endeavour, without disturbing the congenial atmosphere to see that the oppressed is restituted.

If one himself owes something to someone he should pay it up immediately. Similarly God has made it obligatory on Muslims to create a society where the attributes endowed by God to individuals may they be physical, mental or spiritual do not remain un-nourished. No religious, regional, family or any other prejudice should be made to stand in the way of a bright child in the pursuance of higher studies. It is incumbant upon the citizens of every town, every city, the entire world to establish a society which is free from injustice.

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If the society is created on the principles laid down by Islam it would establish an order where people can embrace truth without fear or intimidation and develop a living support with God.

In the person of the Holy Prophet we have the most perfect and the final teacher on ethics and morals. Islamic values are in perfect accord with human nature and instincts. The responsibility of making man realise his true self has fallen upon the shoulders of Ahmadis.

Khalifatul Masih explained in detail that according to Islam it is forbidden even to injure the feelings of an athiest or an idol worshipper let alone harm him. Islam establishes and ensures the dignity of man. Holy Prophet declared that as a human being he is just like another man. There is no difference between him and another man on that account. This has been announced by a person about whom God said that had He not created him He would not have created the world.

At the conclusion of his speech he prayed that God may enable us to discharge our duties and obligations towards fellowmen. When we stand before God on the day of judgement angels may welcome us with blessings.

2. Purpose of Man's Creation

Hazrat Khalifatul Masih combined the Jumma and Asar prayers at Aqsa Mosque on October 19, 1979. Khalifatul Masih in his sermon elucidated the purpose of man's creation. He explained that unless man develops close relationship with God happiness and meaningful progress remains an illusion, a mirage. Prayers according to the Holy Quran are the only means through which such a relationship can be brought about. God commands to lean always towards Him for succour. He would hear your supplications ; this is His cove-

nant. He warns that those who rely on bribery, graft, loot and acquisition of wealth or position by unlawful means as ladder to success and progress and turn away from God are children of Satan. Expounding the philosophy of prayers he said that God commands that His servants should supplicate and depend for everything on Him and Him alone. Our prayers should encompass individuals, families, country, the world and the future generations.

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He emphasised that without prayer the basic link in the relationship between man and God cannot be forged. The further man traverses in search of knowledge and subjuation of the forces of nature the more aware he becomes that he has barely dipped his fingers in the vast and fathomless occean. It is in the nature of man that he can if he so desires draw God's benevolence and mercy. For its attainment one should adopt the ways and means counselled by the Holy Quran.

At thc conclusion of his sermon he prayed that God may enable us to understand the meaning and purpose of our sojourn upon this earth.

3. Address to Lajna Imaullah

Khalifatul Masih reminded women that they should always bear in mind that this world and its pleasures are ephemereal ; God is ever lasting. They may enjoy the good things in life but should not let them turn their heads and make them arrogant. They should always lean on God who is the fountainhead of all beneficence.

Khalifatul Masih was addressing the members of the Lajna Imaullah at their Annual Gathering on October 20. He told them that they should be grateful to God that they have been blessed with Ahmadiyyat. They are members of a community with whom God has made a covenant that He would spread Islam through it. The p aise God has bestowed upon those who endeavour and make sacrifice in order to plant the flag of Mohammad peace be upon him, on all the heights of the world is beyond description. We do not find ourselves worthy of such praise. You should walk in the way of God. God who has the power to bestow also has the power to withdraw. No doubt worldly comforts and wealth are a blessings of God and a source of pleasure

and comfort but God has not given you these bounties that you should bury yourself them but to gain His grace by their judicious use. One is not honoured on account of wealth or expensive clothes.

He advised the members of Lajna that they should endeavour to follow the example set by the Holy Prophet and mould themselves in his mould. God loves Mohammad, peace be upon him. He would accept his intercession for those who have tried to mould their lives according to the example he had set before them. If Mohammad (peace be upon him) turns his face towards Kaaba they too turn their faces towards it and not in any other direction. You should envelop yourselves in the shroud of piety. Your real adornment should be piety and not worldly means of beautification. Your countenance should shine with inner light and reflect "God is the light of heaven and earth". It is incumbant upon all to try, and if one fails in the endeavour on account of human weaknesses and is not persistent in sins and weaknesses the door of repentence is open. Through this door one can witness the torrental downpour of His mercy and forgiveness.

Khalifatul Masih prayed that they should remain under the protection of God. They should resolve that once they come under His shelter they would never forgo it. O Lord let it be so.

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4. Bright future for Ahmadi Children

Khalifatul Maslh III gave glad tidings to Ahmadi Children. He said that their's is the brightest future of all the children of the world. God has promise to make Islam victorious through them.

Khalifatul Masih was addressing the Atfalul Ahmadiyya on their 35th Annual Gathering. Continuing his discourse he said that people would come to know God through their efforts. It would be through their efforts that the message of God would ultimately triumph and love of God would prevail. The time is near when the light of God would illuminate every city and the world would resound with the name of Muhammad peace be upon him. The hour is approaching fast when they would be trusted with the leadership of the world. The riches of the world would lie at their feet. They would hold the hearts of the people in their palms and the leadership of the world shall be bestowed upon them.

That is why they are the most blessed of the progeny. They are fortunate that they are born an Ahmadi. They are fortunate that they were not born in the age when like an African child they had to live in constant fear of being abducted and live the life of a slave in America ; to udergo untold miseries and hardships and work sixteen hours a day in fields and factories. There are still countries where the mind of a child is conditioned and drilled with atheistic and immoral ideas. They should thank God that they are not amongst them. We all know and you know it too that there is One God, the Lord and Master of this universe. Digitized by Khilafat Library Rabwah

He said that he usually ask children if any of them has seen a dream. Once in 1974 a child told him that he saw in a dream that their buffallow has given birth to a female calf—and she did. Who made him dream this true dream ? No body can predict whether the offspring is going to be a male or a female ; it is only in the knowledge of God. Some people are of the view that a child should not be taught anything about God. If we teach our children about electricity then why should not they be taught about God ; it is far more important. He emphasised that their future is even brighter than the future of the children of America or other rich countries. He prayed that God may make them worthy of such a future.

5. Ahmadiyyat is born to live not to die

Hazrat Khalifatul Masih III, declared in voice charged with Majesty magnificance that God's actions have proved that Ahmadiyyat is born to live not to die.

Khalifatul Masih was addressing the concluding session of the 35th Annual gathering of the Khuddamul Ahmadiyya on 21 October 1979. He advised the members of the community, young and old to walk humbly in the way of God and march forward singing songs of praise to our Lord and Master. Angels will descend from heaven to assist you. You shall witness the victory of Islam in your life time. Mankind has been promised that through the spiritual power of Mohammad peace be upon him they shall be gathered togather under the banner of One and true God. They shall be bestowed with love of God. Their hearts shall be filled with His glory and love of Mohmmad, peace be upon him.

The time for the fulfilment of God's covement is near. God is moving in His mysterous ways. Radical changes are being brought about throughout the world. These dramatic changes have pushed this poor and haunted community, which has no political aspirations, from oblivision to world lime light. Khalifatul Masih said among cries of Allaho Akbar that we do not have the words to thank God for His blessings which are being showered upon the community. Our opponants declared that they would trample down this community but God decided otherwise.

While he was relating the untold blessings of God that it started to rain. Referring to it he said that as no one can count the drops of rain so is the case of the blessings of God on this community.

In this connection he mentioned two recent examples. The Jamaats of England and European countries have been able to purchase property for the construction of a mosque and a Mission House in Spain and Norway. Spain is one of stronghold of Catholicism. The local body and the Central government have given permission in writing that a mosque and mission house may be constructed on this land. Except for one or two European countires, even where efforts are afoot for the establishment of mission house all over Europe from where the names of God and His Messenger are being raised five times a day and the message of Islam propogated.

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Works on the translation of the Holy Quran in different languages and its publication on a grand scale is already underway. One million copies of the Holy Quran will be distributed in America alone. On experimental basis we have arranged with a publishing house to print twenty thousand copies of the Holy Quran. They would be ready in November. We have already received samples and found them excellent in every respect. After the distribution of these twenty thousand copies the second phase of the scheme would begin. There are many publishers in America who demand millions of copies but first wish to see a sample of it. With the publication of these twenty thousand copies this hurdle would be over and we hope to be able to print and distribute lakhs of copies of Holy Quran in America.

Similarly arrangements were made for lectures on Islam in Switzerland and Germany. These lectures were attended in large numbers. These are definite and visible signs of interest in Islam in these countries.

Khalifatul Masih drew the attention of the members of the

community to their responsibilites for the propogation of Islam. He said that we need young educated men to come forward and shoulder the task of the propogation of Islam in foreign countries. It is not necessary that they should go through the full course of the Missionary College. We have already started publishing extracts from the books of the Promised Messiah in English. We should read these books ourselves and distribute them among non-Ahmadis. These books are wonderful exposition of the beauties of Islam and convince unbiased readers about the truth of Islam.

He said that our God is a great benefactor. He filled the earth and space with His bounties. Every material comfort for our bodies and souls have been provided for. He endowed human beings with the best attributes and loves purity and perfection of these attributes. It is our duty to perfect them. God sent the Perfect Example for our guidance. He brought a perfect and complete code of life which made every branch of human tree fruitful. He made our soul illuminate with His light. We too are pleased with this guide and example who set before us such a perfect and beautiful example and made possible for the people to attain spiritual hight according to their capabilities. He loved mankind from the depths of his heart and prayed for them.

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6. Tahrik-i-Jadid New year's Announcement

Promises of contribution to the Tahrik-i-Jadid fund reached two Lakhs and seventy three thousand rupees in the first day of its new financial year. Khalifatul Masih had appealed for the contribution in his Friday sermon on 26th October 1979.

Mr. Shabbir Ahmad, Vakilul Mall, told in an interview that this showed an increase of One Lakh and seventy four thousand rupees over last year- Khalaifatul Masih's promise for the year is Rs. 3,900. Sayyeda Mansoora Begum, wife of Khalifatul Masih, paid her contribtuion of Rs. 500 for the year in cash.

Khalifatul Masih announced a target of 15 Lakhs for the running year which is the 46th year of the first, 26th of the second and 15th of the third phase. Khalifatul Masih had been fixing this target of 15 Lakhs for the past few years which unfortunately had not been met. Mr. Shabbir Ahmad hoped that the members of the community would fulfil this target this year. He hoped that the members would not only meet the target but would over subscribe it. He prayed that God may enable us to come up to Khalifatul Masih's expectation and offer sacrifice in the way of God for the propagation of Islam to the four corners of the world.

(Compiled by Sahibzada Mirza Majid Ahmad)

Ahmadiyyat on the March

6th Annual Ijtema of Ansarullah Nigeria

"The change over from the Military rule to the Givilian regim is a remarkable landsmark in the history of Nigeria. We should try our best to contribute our quota for the progress and prosperity of our homeland and continue to pray to Allah the Almighty to make this change a source of blessings for all the inhabitants of the country irrespective of their religious, tribal and ethnic affiliations" so said the Amir and Missionary Incharge, Ahmadiyya Muslim Mission Nigeria, Muhammad Ajmal Shahid while delivering his opening address at the 6th Annual garhering of Ansarullah—Elders of the Mission held at Ondo, Ondo State, Nigeria, on 29th and 30th September, 1979.

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The occasion began with recitation from the Holy Quran by Alhaji S. D. Ahmad followed by recitation of Qaseeda—an ode written in praise of the Holy Prophet (S.A.W.) by Imam Akhri-Zaman, Hazrat Mirza Ghulam Ahmad (A.S). It was recited by Maulvi Zaman Sarwar. The Amir M. A. Shahid, the President of Nigeria Mission Alhaji A A. Abiola, the Zaeem Aala Ansarullah Organisation, Alhaji A. B. I. Kukoyi and other officials of the Jamaat hoisted the National and Mission flags amongst the high slogans of Takbir and Islam and Ahmadiyyat Zindabad.

The Amir Shahid welcoming the delegates who came from all parts of the country said, that in this Ijtema most of our Youths—the members of Majlis Khuddam-ul-Ahmadiyya could not participate, as they are engaged in preparing for march past and other activities which are being arranged on the National event of Nigeria's 19th Independence Anniversary.

Addressing the Ansars, the Amir exhorted them to reform all around them. Another important duty of the Ansars is the propagation of Islam and Ahmadiyyat at full length to win more souls to this divine community not only in Nigeria but all over the world. He added that it is on doing this that you are acting true to the name given you—helpers in the cause of Allah. In this session, the Zaeem-Ala, Alhaji A B.I. Kukoyi recapitulated the activities and progress recorded by this organisation with n the ensuing year. Again, he reminded his collegues of their duties which include

holding fast to the teachings of Islam, firm belief in the institution of Khilafat and training our children in this line and our humanitarian duties to our fellow beings. Digitized by Khilafat Library Rabwah

The Second Session was mainly for games. The Ansars ran races of 500 and 1,000 metres while the Missionaries and Khuddams went for tug of war. The Third Session was presided by Doctor Idris Kolawole Obanoyen, Ondo Circuit Chairman. The highlights of Ijtema include slides show, congregational Tahajjud and Fajr prayers and speech contest.

The Amir and Naib Sadr Majlis Ansarullah Nigeria presided over the last Session and it was addressed by Alhaji A. R. Busari of Ibadan on "New Civil Regime and Ahmadiyya Jamaat" and Alhaj A.F.A. Junaid Secretary for Ansarullah Nigeria. Alhaj A. A. Abiola the President of Ahmadiyya Jamaat Nigeria also addressed the gathering and urged Ansar to follow the good example of the early Ansars of Islam. Prizes were distributed to winners in races, tug of war and speech contest. In the closing remaks the Amir said that by the special Grace of God, avenues are daily opening for us to broadcast over the network of Nigeria Radio Stations. He outlined that this has been going on successfully at Ogun and Oyo States. The arrangements are also on to start the popular programme ' The Voice of Islam" from Ikeja and Ondo Radio Stations.

Before the closing prayer the Amir announced, among the high slogans of Takbir and Islam and Ahmadiyyat Zindabad, that the 7th Ijtema of Ansar shall take place next year at Zaria an old mission in the Northern part of Nigeria (Inshallah).

Ahmadiyya Centenary Fund

All the Amir and Presidents of the Ahmadiyya Communities are requested to please pay due attention towards the collection of Donation of Ahmadiyya Centenary Fund. In this regard, following instructions may please be kept in view :

1. The brothers who have offered their pledges must pay upto 6/15 of their total pledge.
2. Those who want to increase the amount of their pledges may do so and intimate accordingly

Those who have not so far offered their pledges, may do so now and are requested to complete their payment by 1989 and pay 1/10 of their pledge annually.

ZAHUR AHMAD

Secretary, Ahmadiyya Centenary Fund, Rabwah.

A Special Programme for the Reception of the Century of the Supremacy of Islam

Hazrat Khalifatul Masih III, urges the Jamaat to inculcate nine Quranic attributes.

Hazrat Khalifatul Masih III has announced a very important programme for the reception of the Century of the Supremacy of Islam—this century is due to start at the expiry of ten years. He was addressing the 22nd Annual Ijtima of the Ansarullah Organisation held at Rabwah on the 26—28th of October, 1979. The programme consists of spiritual orientation, acquisition of knowledge, practical presentation of Islamic morals through personal example and showing the beautiful face of our noble religion to the whole world. The details of the programme extend over a period of ten years—the period of time which is now left for the Jamaat to prepare for the Reception of the second century of Ahmadiyyat.

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Huzur exhorted the whole Jamaat to see to it that every child could read the Yassarnal Quran, and every Ahmadi who could read the Holy Quran started reading the translation of it and those of them who knew the translation got themselves engaged in learning the commentary of the Holy Quran from the books of Hadees as well as from the writings of the Promised Messiah, alaihissalam.

He also told the Jamaat that every Ahmadi child must study upto the Matriculation standard—that is the least education that every Ahmadi child must be made to acquire. He also made the Jamaat responsible for the higher education of all those who are endowed with greater intelligence and are talented.

The last but not the least item on the list of this programme is that every Ahmadi must try to raise his/her standard of Islamic morals.

Huzur started his Sermon with verse 5 of the Sura-tul-Anfaal and commenting upon it said that there were nine attributes that the true believers must possess. "When we ponder over this and some other verses connected with it, we come to the conclusion that the

programmes of the Ahmadiyya Jamaat and its auxiliary organisations have to be based on them," Huzur said. "Before dilating on the programme, I should like to draw the attention of the members of the Jamaat that only ten years are left to complete the first century of the Jamaat and the progromme that I am going to lay before you is required to be acted upon during this period (of ten years)"

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(i) The first item of the proramme is the acquisition of spiritual knowledge and it has three stages. Stage No. 1 is that every child, be he living in a town or a village, be he from a big Jamaat or a small Jamaat, be he from a piece where there is only one family of the Ahmadis, must learn, at the earliest, the reading of Yassarnal Quran. Stage No. 2 is that everybody who knows the reading of the Holy Quran must learn its meanings. The third stage of this item is that all those who know the translation of the Holy Quran must try to go through the commentaries of the Holy Quran. So far as this stage is concernd, Hazrat Khalifatul Masih III remarked that when it is said that a true believer obeys all the commandments of God, it automatically means that he knows what the commands are, for, if he does not know what God demands from him, how can he obey Him.

In order to know the commentary of the Holy Quran, Huzur said, "it is of vital importance that we study the commentary that God Himself taught the Holy Prophet, sallallaho alaihi wa sallam." For this he exhorted the Jamaat to have a large number of people who devoted their time for the study of the books of Hadees

As for the commentary of the Holy Quran Huzur said, "The commentaries are of two kinds. One, that was taught by God Himself, and two, that the Holy Prophet, sallallaho aiaihi wa sallam, gave as an explanation of various verses of the Holy Quran, through the heavenly light and insight granted by God the Almighty.

(ii) This item demands the acquisition of what is generally known as the worldly knowledge. Dilating on this point Huzur said, "The Quran says that the heavens and the earth are filled with the signs of God. This actually means that different sciences which are ordinarily known to be worldly sciences e.g. astrology, chemistry, physics, medicine and the like of them, must all of them be studied by a true Muslim. This in view, I should like to instruct the Jamaat that they should see to it that every

Ahmadi Child gets education at least up to the standard of Matriculation. I place this responsibility on the shoulders of the Amirs of the Districts, the Ansarullah, the Khuddamul Ahmadiyya and, in fact, the whole of the Jamaat. The intelligent and the talented children should be able to continue their studies. We should also thank God that poor as we are God the Almighty has granted us very intelligent and talented children."

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(iii) The Jamaat as a whole should try to have the best morals. Huzur said "It is your duty to purge the society of evils and to make this world a better place for everybody to live in. You should also see to it that whoever tries to purify the social atmosphere, must have your full co-operation. To name a few things, I should like to say that an Ahmadi does not tell a lie (i.e. an Ahmadi must never tell a lie); he does not abuse anyone; he has strong will power and when he says that he is going to do something, he acts upon his words; he does not create bad blood and therefore he does not fight anyone. If there is any disagreement, he tries to get it settled, as for as the laws of the country permit, through the arbitration of the Jamaat."

Huzur further said, "You should try to win the hearts of the people for God and the Holy Prophet, sallallho alaihi wa sallam. If you do that, you will win the pleasure of God and if you win the pleasure of God, all the bounties of this world as well as the bounties of the next world, will be yours.

The nine Quranic attributes of the true believers as described by Hazrat Khalifatul Masih III are: (a) The true believers try all they can for the acquisition of Taqwa which actually means that they always keep in view the pleasure of God and their actions are intended to win the love of their Creator: By doing so, they are always under the protection of Allah, the Almighty. (b) The true believers try to purge the society of all the evils; reformation of surroundings keep them busy. (c) The reason why they want to reform the society is that they wish from the core of their heart that they should obey the commands of God: (d) Another reason why they would like to reform the society is that they are anxious to obey the commands of the Holy Prophet, sallallaho alaihi wa sallam. So far as obedience to the Holy Prophet is concerned, it has four aspects: 1) To live our lives in full accordance

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with the commentary of the Holy Quran presented by the Holy Prophet, sallaho alaihi wa sallam. (2) To stick to this commentary and never to waver, (3) To know the greatness and the grandeur of the beautiful example of the Holy Prophet, (4) To give preference to what the Holy Prophet has said over every thing that has been said by others.

(e) The fifth attribute of true believers is that when the signs of God are recited before them, they find their hearts melting with fear and awe. (f) The signs of God increase their faith. (g) The true believers trust in none but God and God alone and take everything else as just non-existent helpless and in fact lifeless. (h) The true believers perform their duties towards God very sincerely and having no idea of anyone else. (i) The true believers give everybody his due right.

Having mentioned these nine attributes of the true believers Huzur remarked that such people are raised to very high ranks ; they are forgiven their shortcomings and a very respectable provision is made for them. He also mentioned three methods of obtaining forgiveness viz. prayer and supplication ; migration towards God, that is complete obedience to His commands and a struggle against everything that might tend to take the man away from God.

In the end, he prayed to God that He may make all of us true belivers and the inheritors of His Grace and Bounties. Amen

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